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Must Remain in
Transcription Room

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GROUP IV

NY

You know the difficulty about Work. It's really very simple, but Work is very paradoxical. And that confuses one. And every time when there is some kind of a tape from another group and they talk and they discuss, and they get a little stuck. We get stuck ourselves, but we can correct it here and there because when I'm there and I can hear it then at that time I can say something. On a tape I hear, I cannot, I cannot hear it of course. I can hear it afterwards. But I cannot be there. When I try to answer it I cannot create the condition which they experienced. I feel the same, for instance over this week when you had three meetings without me. I have the tapes, I will listen to them. I will get an impression. From that I hope I can profit. I can use some of that what we - what you have talked about, maybe next week, we talk a little bit more in detail. Several paradoxes that occur in Work can throw you off. Because sometimes it looks as if I may be saying one thing, and the next time I say something else. And both are correct, but you have to place them. For instance, it's paradoxical when you say that a man is subject to two forces. Which way would he go, when he is going one way? He is under the influence of a variety of forces, from above, from below.

Still, he has to know what to do at a certain time, and what is more important for him to follow. He has many thoughts. He doesn't know what to do. Thoughts and feelings are conflicting ideas in themselves. Seriousnenn in him is something that sometimes has to show. Sometimes it should not show. When one observes, you try to become first neutral to yourself. That is, it is an intellectual attempt or at least a recording of certain facts which are without any feeling and without even any association. Sometimes without words. Are of course completely taken out of ordinary life and people don't want it that way, because one says afterwards that life and Work have to join. One cannot in the beginning take life as it is and then embroider on it because there are too many things in life that are opposite to where one wants to go. And in general, one says that I am bound to life and that prevents me from becoming free. Whenever I talk in opposites, and then I say, "There is a reconciliation between the two," you have to become objective to the opposit. When one talks about Work as observation as if something is outside of one and is actually observing, that has to be followed by the joining of that what is outside to be within and then we call that "participation" in which case everything that I've learned becomes useful. But then the criticism becomes of tremendous value. So that at first, I try to establish facts without any criticism in order to make them absolute. But when they are once absolute, I have to use them in an ordinary sense so that I can valuate what is right and what is wrong in accordance with a certain measure that I must establish for myself. And even that measure, it may not be very clear, but I say, "An objective conscience," it does not mean that that conscienceis sufficiently developed that I at that time know what to do but, again, I want to do the best I can under the circumstances and with that I seem to get along provided I start out with the right kind of a tool. And the tools always have to be facts that are irrefutable. Facts which always

will be there, on which I could rely. If it is a problem of freedom, I will only know that the truth of that kind will make me free. And not anything else. Now the other paradox about inner and outer life. To what extent should I show that I'm conscious? To what extent do I dare to show that I'm serious? How will it be when a certain state is in me and I know it is a state that has to do with my inner life? That that what takes place in me is something that might be expressed to the outer world, and I call that of cours, a manifestation of myself. How much of that kind of seriousness should I show to the outer world? How much do I dare, and, sometimes, how much do I wish? And, then, for what reason? Why should I show that I'm serious? Only perhaps when I wish to reach some one on a serious basis so that he knows that I really mean it. But otherwise there is very little sense in it. And perhaps I have to learn to live two kinds of lives. One, for the outside world which belongs to the earth and which belongs to the general public and all the different friends and the people I associate with. And another is an inner life which at times feeds that what becomes the manifestations, and at times must stay within myself and be directed by that what I call now the "I", that is, a conscious knowledge of that what is right, and wrong. And that of course should be a decisive factor about showing what I want to show or not. Why do I showa serious face? I talk about Work and I say, sometimes, "You have to be serious." At other times I say, "You have to take it lightly." You see it is not contradictory at all. Because at the same time you cannot have a serious face and smile. Although there can be sincerity in a smile, but usually that what is smiling or laughing, as a face, as an expression, is mistaken for something else. Sometimes I can use the voice in a certain way. Perhaps a little cynical. certain things of a voice which can explain certain things in a certain way without going into detail and then almost by the way, tell the truth. Again, what in me will

decide what is the right thing to do? Where is this paradoxical idea that at the same time I should manifest all manifestations possible to me? If man is like the sun or if he is like the earth, if his body represents the earth, if his body is at certain times in sunlight, and at other times it isn't, if it is light at certain places and dark at others, if the sun is - you might say - round as a sphere, if the totality of myself according to the rules that I know are dimensional, then I become subject to whatever is dimensional. And for a long time then I will have something that is dimensional in one way and dimensional in another way and I will not have a concept that they belong together until the dimensions as such have been taken up together and have been reduced into - I would say - a nothingness - or at least that what has no dimension at all and still exists. The totality of myself, something in me has to become aware of. There has to be something that is independent of my manifestations. I say that God sees everything. That he is Omniscient. What is really the meaning? That He is so above, as below. That he is above the earth and also below. That he is at the north pole and at the south pole at the same time. That is, when I remember that I am what I am, not dependent on that what I am now, but that I am totally, light and dark, totally inner and outer life. Totally, serious and light. And that there where it is the same, is the central point of myself. Because that is free from dimension. So what is the decision that I have to make? Where is this "I" that can tell me to be reduced at a certain point and from which point then I can operate? Where is the point at which my inner and outer life are the same? Where is this question of Omni-presence, that all-together-everything-is-one. All and Everything. In space as well as in time. That man is in reality, Infinity. That man lives in a moment and not in time. That life is, always everywhere, eternally. Independent of form. My seriousness on my face, the words I use in the proper relationship in the proper

conditions. With the proper people. To do as the Romans do. Never to show when it is not right to have your heart on your sleeve. Never to impose. Never to show off. Never to allow other people to think what you are. Never enjoy to be mean towards someone else. Never kill if you possibly can help it. Always remember life. When one looks at it this way, there is no question about knowing for yourself when a paradox has become one within one. When there is no more paradoxical statements, and no paradoxical experience, when God is Omniscient, there is no paradox. But we make the paradoxes because we are limited in our mind, in our f eelings, and in that what we are as a body. The limited form of all of ourselves. We call it mechanicality. Mechanicality is not only the body. Mechanicality is feeling which is mechanical and mind which is mechanical. Don't make a mistake about that. Don't think that your highest thoughts or your most beautiful feelings are objective. Your body when it is healthy, when it is lovely, when it is graceful, when it can move, when it is light, is still subjective. Your feelings, when they are emotions, when they wish to create, when they wish to be religious, when they wish to pray, when you wish the nearness of God, are still subjective. Your mind, when it starts to dwell on the philosophy of Saints, and insight into the workings of science, of how things are related, of the beautiful things that you do see how they are connected together, for instance, how one sees the body as a machine, even that is subjective. There is no objectivity in man except at one moment when he wishes to be free. At one moment when he tells himself that he wishes to Work for that freedom. At that moment when he wishes to wake up, and does not go further into a description of what it should be when he is awake, because all such descriptions of heaven are subjective. The moment when one realizes in actuality a one-ness with that what for oneself in Infinite and which makes your breath stop, which makes your thought stop, which makes your body numb. It is only for one

moment and then it corrects itself and comes back to earth. The moment when one wishes to Work and injects into it the reality of objectivity which we split up into three different factors, and one calls them true observing, and the truth in observing is linked up with two things which belong to that what is mind or consciousness, and what belongs to one's heart and becomes conscience. To fulfill the requirements of consciousness, I have to understand a moment, and I call it simultaneity, or instantaneousness. In order to fulfill the requirements of conscience, I have to learn what it is to be impartial. In order to become free, I have to be free from identification. In order to learn my bondage, I have to appreciate the mechanicality of myself in all three centers. When I wish to Work, I change because of the sincerity within me, a moment which might take place as a second in ordinary time, into a moment of Infinity of realization of a one-ness with God, or the totality of all life. And it then at such a time which is no time because it happens to be just that what is separated in time from all dimensions of time, that then that experience of this momentary existence reaches that what is spaceless within me. Sincerity can be at any one time and at any one moment. When it is at any one time, I will show it. I have to. When it is at any one moment, I don't show it. I am then what I am, in life, and it doesn't make any difference what I am because my sincerity is , I would almost say at such a time, "It is nobody's business." But this is sincerity regarding Work. All other kinds of sincerity belong to ordinary life. And it has no meaning from the standpoint of objectivity. If you walk around with a face, so-called, that is Holy, you may as well get hit in the face. You may as well kick it. You may as well despise you. It has no meaning for Work, because objectivity accepts you in any way you are without description, without the necessity of saying or showing that you are so sincere or so holy or so sacred or that God has smiled on you. All joy for Work goes within. And when it is within, it changes a man

to be light, to be in equilibrium, to be able to do whatever regardless to find any word whatever in any condition that any man ;for whatever purpose because that what is the joy what is the rsult of Work turns in a man into the love of mankind. Don't worry about your seriousness let it be for whatever it is in accordance with your type and whatever your particular idio-syncrasies are, that every once in a while you love to show off because you are a little conceited or you have some self-love, or you would like to make an impression, or you would like other people to admire you, it is alright, what is the difference, don't think for a moment that God will hold it against you, he won't even know that you are that way, you in your own ordinary little conscience has an idea that sometimes that kind of a vanity is not right, and paradoxically speaking in the beginning it doesn't make any difference. But after some time when "I" is sufficiently grown up to take part in your activities of daily life, then, you become extremely sensitive and then you will know that to be in balance and to remain in balance and not to be effected by the flattery of someone else and not to expect someone to admire you because you are so beautiful, that all that is shit. You will find out what is reality and in connection with that, you will know that what is reality considers everything else and the rest of the world is of no value if you wish to become free. If that is what you wish, you can understand this earth. But if that is not the wish, you will always be bound to this earth and you will always think that it is necessary to show that you are sincere. Just live, but reach in your life that what is permanent and then you have a choice and maybe you will understand what is meant by Work on that self of

yourself. Keep on Working. Don't despair.

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It's customary now, isn't it, huh? That we play and talk and play and talk and play - or - what for? Every time you must really - be cause that is a serious question. What for? What's your time spent for? What do you want? What will you do? Because everything in life is going down. You know it. All you have to do is to listen to some speeches. And happy because they have a little longer hair. And it doesn't matter whatever way you look. And which ever way you want to live, which ever way you are going, which ever way you were brought up, what ever it is that you surround yourself with and that you listen to. And whatever way you spend your time in, all kinds of things. Of seeing what is taking place in the world. What is happening to you. And unless something is done by you to halt it, to do something; not that you can stop the current of life, and you can't stop civilization. And you can't stop the ideas of a multitude of people. And you cannot stop the zilnotrago. And you cannot get around the fact that the earth is a pretty stupid place to live in. How much time we spend, just to make a living. Such idiocies, of losing the value of money. But that what we don't lose is the value of what we are. Even in production. Even in cleverness. Even in inventions and gradually settling certain problems, more or less, scientifically. Sometimes creation of something that is really not that beautiful. And beginning where nature has left off. Really something that one wishes, and together with that, ordinarythings being bla-bla, talk-talk and the dollar becomes less and less in value, and the prices go up. And we have to work more and more in order to pay for an ordinary apartment, or for even for the gas and the electricity

or the rent. And it goes from hand to hand. And whenever the rent has to be paid a little bit - because - of what? People want to have a little bit more money. For what? And you get caught. And don't make a mistake. Because all of us get caught. Without exception. You can claim that you don't care about this and that. You do care. When it starts to hurt you. It's easy not to care when you're not affected by it at all because you exclude yourself from certain things and you reduce yourself to practically nothing. Which is all right. You can. You can withdraw from this world. You can hate it. And you can say, "I don't want to live my life this way because - why was I born? - I don't want it." And you can take it even, if you like. And still it is no solution. And what happens all the time being exposed to all this junk around you that affects you? The eyes, they see it. The ears, they see it. And tha talk-talk-talk that goes on. And all the literature that is being published. And the pictures and everything else. And the jazz and the music, the so-called non-sense. And you are subject because you have to listen and talk. And you cannot withdraw because you still have to earn some money. And what does one do? To see this. And then to state the fact that it is that way. And then what are you doing about it? Honestly, do? For yourself to help to continue with it? To elect the president, which will be about the same, because cannot changing that easily. And there has to be a great deal more. Certain explosions, that will actually make them realize that this is not the road. And we're on the wrong road. We have to detour. The millenioum is still far away. It won't come over-night, either. We say in the year 2000 everything will be hunkey-dorey. It won't. It will take a long time. It will take a long time before even the effect of . And to go into times that are difficult, all the time we realize it. All the different prophecies . All the different things that are going to happen,

this and that. And were will we go? Leave this city? Leave the stink and the smell? And the traffic? Where there is no solution and all the time it is made more and more difficult for people to live an ordinary simple life, to go to the country? And you fall in the trap of conservatism and also a lot of nonsense. And where is this freedom? The wide open spaces, filled with billboards and motorcars. Camping grounds that you cannot find a place. Motels that are already filled up at three o'clock in the afternoon. Your life within, that what you really are, that what can give you solidity, that what actually is you. And to get rid of this notion that that what you perform and the manifestations is you. And that what is going by your name is you. And you call it your life because you don't know any better. And you should know much and much better, because in moments of great stress, in moments of wanting to do something, you find you are up against it. What is it that then tells you? That wants something - and you cannot give it, because you don't know how. You don't knowwhich way to go and everything seems to be silly. And no desire even to find out because you have lost already the desire to do something about it and you sit and you think and you are hung up. How does one find one's inner life in the midst of this activity? In the midst of this life? Not by meditation. Because it does not make you able or equipped to hold on to something after the meditation is gone. It's not the moment of living because you still remain identified with that what you're doing. It is good to understand the moment. Simultaneity. Observer and observed becoming one. The relationship of time reduced to a moment. It's fine. And then where am I? One with that what I observe. And when it is myself, I'm attached. Like Hell - I stay attached because there's nothing that I dare to do. Without me, this personality. And the only way that I can think of theoretically is to kill it. And then what? What is left of myself?

What do I do with my life to prepare it in case I would die? In case now in this time it's already dying because all the kinds of things destroy me. They attack me. Left and right, everywhere. It cannot be helped. That is the law of earth. To live through these periods of destruction which have been the problem, as you know, where-ever you read in All and Everything, it is always this reciprocal destruction on earth. What is it in one? The conflict of manifestations. The desire to go one way and at the same time to go somewhere else. The conflict between that what you wish and what is right and what you knowyou should do and you don't do it. Because you're attached to something that would be in the way. And you don't dare to remove it because what else is going to be in it's place? How will you start building something of your own? What is it in your inner life that is worth-while, even in your Inner life? What is there essential that you can say that it is correct for yourself? How do you find it in this mess? And you're affected by these nonsense that goes on outside - or a fire engine - and your ordinary life where you have to talk. And you sit quiet. And what do you reach? A lot of other thoughts crowding in on you. Coming to the foreground. Associative thoughts. All kinds of things you have already thought about, never came to a conclusion. And you leave it, and you go to bed, and you dream. Then they are loose. And then they play the devil with you - havoc. Lovely dreams and night-mares and all the rest which you cannot always explain and you belive in it, because you don't know any better. Because you have nothing else. That's why you believe in dreams. That's why you believe in Astrology. That's why sometimes you believe in religion, because Christ will do it for you. Or the priest. Or the Pope. And sometimes you believe in reading. That will do it for you. Or sometimes friendship. Yes. We can sit and we can have a beautiful relationship and we cantalk and at times you say, "Oh, such a wonderful thing." Friendship. Because I can let my hair down. I can communicate.

Kindred spirits. Understanding each other. And the next day, and the same evening, try to remember what Gurdjieff says about that. The brush and the mirror. And the lovely little woman who was on the street - and then - all the different possibilities that you dream about. And you get a letter or a telephone call and then you are a skunk. Etcetera, etcetera. Where are you during such a time? And what is there alive in you can keep? How do you find it? By allowing yourself to be quiet and reduce every activity to practically nothing. To relax your body. To relax yourfeelings. Let them drain out. They're not worth much anyhow. You know it. The only feelings that count belong to man number 4. They can still live after you die. Because they have an inspirational and an aspirational quality because they are interested in what is happening to me. So what is the question of man number four? Emotionally affecting him, what is happening to me on this earth? Why wasn't I born ten thousand years ago, it would have been easier. Why don't I live hundred or two hundred years. It would have been better. Because I would have experience and then I would have learned, almost I would say, "naturally" Why is it that we are on this God-damned planet in this place? And nothing can be done about it than only a little pragmatism, to adapt themselves to the conditions. That's not enough. Because it doesn't feed you any bread. We don't want cake. We want just simple food. For your essence. For that what you are. For that what is really you, which you dare to face when everything else has disappeared, all the results have been reduced again to practically nothing. Not without your thoughts. You cannot live. Without your impressions, you cannot live. Without your breathing, you cannot live. Don't think you can stop these things. They continue, even in hybernation they continue. Only you may not be conscious of them. And it may look sometimes that everything stops. It never stops. Life continues in one. As long as there is life in your body. It only stops when the body is dead. But reduce

it to that what is a minimum and at times to be just simple. Again, days of austerity. Days of reducing every event of the outside world to nothing so that you can, in the midst of such activity, find yourself of what you are. This you have to do if you . This is Work. It is the beginning of becoming free. It is Work. Because unless you Work, you will go down under with everything. Like it or not you will die with this current that now is taking place. And you, with all the astrological charts, you go down. And all your inclinations, esoterically indicated, if you don't do anything it stays there and at a . And it's not that I'm a prophet of doom. But that is the nature of this earth. Everything dies. Everything destroys. That is, it becomes less and less available for us at this level of human beings. It becomes available to animals. It becomes available to ordinary processes, simple as they are, when all the chemicals have been broken down and are just ordinary things, like a little bit of acid or some kind of a substance closer to the elements. Ordinary oxides. No complicated organic molecules anymore. That is destruction. Not a loss of matter. That stays on this earth. It never can be lost. But the use of it can be lost to us. That is why there is time now, to find out what to do with all these kind of thoughts around you. I talked about I Ching. The one thing practically. With Tarot. With that if you can understand it, you can then yield to something that is of a higher kind of a nature which happens to be symbolized in such things. Numerology, if you know how. Again, Astrology if you knew how. If you actually knew it. And who am I to tell you? You find out for yourself. You find out what is reality in yourself. When you find out what it is in someone else. And then you try to communicate. No words. Just by being. That what you represent with your feelings, purely, as pure as you can make it,

It's still subjective. And the idea of objectivity is still very far away because it is not that easy to take a jump up to a higher level. It is a level that is above you you. It is not just sliding into it. It means Work. So how do we find it? Center of ourselves. In the midst of all the things going on. In the midst of being caught. To allow yourself to be quiet, to sit then and to relax, and then, to let your thoughts come, and go, and not feed them, and to let your muscles, tight, tensed up, and you de-tense them, intentionally, and let it go down, from the top down, draining excess energy, sensing to build up the strength of your body, so that it can give up feeling, not to be expressed by the body any longer, and the freedom of feeling will give you conscience. And that will give you the force so that when your consciousness tells you what to do, you will do it. Because it belongs to a man. You have to grow up out of this world into another world. You have to leave mother nature. For whatever she wishes, let her be. But you, should become Great Natural. Not human beings. Beings. One step higher. One rung on theladder. One step towards freedom.. One more step away from the bondage of earth. By Work. And by Work alone. Again I say, "Don't think I'm fanatic." By Work alone. You don't get it by listening to so-and-so and so-and-so , Krishnamurti. I call them - I use them in the same breath because both don't tell you what to do. Gurdjieff is miles and miles above any of them. Only one who perhaps comes close is Maharshi. But we don't know enough about him. And a few others there are of course. But we happen to know about objectivity. Next to God. Thanks to Gurdjieff. Thanks to that what is truth in you. Because then you know and you don't need Gurdjieff any more because you know it once and for all. And Work. It is necessary. I say, "Like it or not." If you don't, go. Go. Find out. Go. Be Zen. Go to a monastery. Go to any kind of a denomination or church.

Let them do it for you. It doesn't make any difference to God. Because you are on earth, you see. You are already fulfilling your task on earth. Like it or not, you are. Because you happen to be here alive, on earth. And mother nature is going to take care of you, very well. So don't think you have that kind of a choice. You are going to be slaughtered. You are feeding the moon - your moon, too - you are feeding everything that is necessary for the maintenance of keeping this earth for a little while longer on this place. Even if the earth has aspirations, it will not change until people on earth change - to become - if they wish - to become conscious, to take earth along with them. And be the only solution for this Cosmic Ray. To evolve. And who wishes to beoong? Who wishes to Work for that? Not for yourself. For the the totality of God, His Endlessness, Creator, helping to do what you have an obligation to do if your conscience only could tell you. If you only could hear it. If you only could become a little bit extra-sensory perceptive. And that what is reality should be for you in your conscience so that when you are quiet in this meditation, you can actually hear a little bit and do it. Do it. Don't wait. Go ahead. When you think of Work, Work. Don't wait for a more opportune moment. It won't come. Not more opportune. And when the thought is connected with it and when the wish is connected with it. What else would you want? Someone has to remind you? Or that you read it out of a book? That so-and-so says, even Gurdjieff, that you have Partkdolg Duty? What is the meaning? But you to yourself. You're on common ground. Then it strikes home. If that what you let - let talk to you - you receive in the proper place by being open to that what is your . Then you wake up. At least, you have a chance. Don't misunderstand my criticalness or even skepticism about science and about all the lovely things we know about. Industry. Philosophies. All the reading you can . All the studies. All the art. All the religions. I'm not skeptical at all, as a human being,

I know because out of it there is a tremendous amount one can use and extract and use as an opportunity to be reminded how we are, what we are, and not to become conceited because we have already the possibility, as Gurdjieff would say, "Distinguishing the difference between mama and papa." Wake up to the fact that you are a human being with an obligation on your shoulders. And don't shirk it but get busy and do something honestly, really for yourself. For each other. And then for mother earth if you can. If the burden is not too much. But Work, Work, Work, and don't forget it. Close your ears and close your eyes. Close all the sense organs. And what is left to feed your "I", have to think about that. If the "I" is dependent on awareness, it is not dependent on sense organs. It's dependent on another kind of a sense. The sensing of oneself. And the real emotional condition as a result of feeling that what is the motivating force in one. The sixth and the seventh sense. This time belonging to your emotional center and belonging to your intellect. Not to your body. So that then what is emotion and what is intellect can live without your body. And that is why the sense organs, the five, can be relegated to limbo. Because you don't have to live there. Not any longer. One lives in Kesdjanian. One lives in one's soul. And one parades on earth because there are still a few things that have to be done. And you do them of course, you still are a little bit of a human being. Thank God. And then after that, what will you be? Where will you be? How will you be? Ten years from now. Twenty years. Grown up. Families. Children. Wives. Husbands. Grandchildren. Work. Respect. Two cars. A barn. With ivy to cover up the knowledge [illegible] the difference with time. [illegible] for one for life, to be there and to know it is there because you put it there. Because that is the atmosphere that you create and then leave because you can leave it because you are constantly, as you know, being fed by that what comes from a higher level and all you become is a

channel, temporarily attached to the barn to to give the barn a certain standing, as it were, in the midst of this life. And then the thoughts and the feeling and sometimes the presence of being there will remind you, will enable you to be alive and to be again and again the geister that is spirited to that what you then can take with you in ordinary life so that you can go home or when you have to perform your tasks at an office or wherever you happen to be that then your inner life is still remembered. Yourself within, that that becomes more and more alive and that you know that the accent that should be there and that whatever happens in the rest of the world, it will not touch you. You have Worked for that kind of a
and that kind of life to start to grow, hoping it will become permanent. How long? What Work? What is ahead of you? How much do you wish? Will you have patience? Will you really remember ten years from now? Twenty years from now? So that then you can tell. Tell others to remind them. You say, "When I was young, and when I was growing up, then there was talk about objectivity, but I didn't understand it at all because it was so foreign to me to understand something that was so unusual as far as this earth is concerned, but I know that my aim was -" - and this is when you are old you see, and you tell your grandchildren. You tell them a little story. About how you were as a boy or a young girl, andthen, having this and that and so forth, and then something came in and you responded because you knew that in the end that that what is. You tried many things. And you hoped for something else. A little easier, and it wouldn't work. Because you know well enough that this is the only truth there is. It could not be different. If you
And you can. The next generation and the next generation. That was what happened when I was young. I tried my best ever since. And it was not always easy. And I failed many times. And many times I forgot. Many times I didn't know what to do. And many times I prayed with

And many times I myself to have to read or to do a little task and to be reminded so that out of that something started again and again to be kindled. A private life that kept on growing and every once in a while the wind was too strong and it blew it out. And it had to be lit. And who could light it for me? A church? Or that what was the last breath of this life when I give it up in order to let - to give a chance to that what is to start. Such stories maybe, in the future, you might remember. in this present and use it in the past for whatever it is

Have a good week.